

THE  
PILGRIMS  
PROFESSION.  
OR  
A SERMON PREA-  
CHED at the Funerall of  
M<sup>r</sup><sup>ie</sup> MARY GUNTER  
by M<sup>r</sup> THOMAS  
TAYLOR.

To which (by his consent) also  
is added, A short Relation of  
the life and death of the said  
Gentle-woman, as a per-  
petuall Monument of her  
graces and vertues.

*Omnis peregrina regio patria est eorum,  
Et omnis patria eorum est peregrina.*  
Iustin Martir epist. ad Diognatum.

LONDON

Printed by I.D. for Jo: Barret,  
and are to be sold at his Shop in  
Cheapside, at the gil: Cup in  
the Goldsmiths Rovr.

1622.

152

PILEGRI  
MUSÆ



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## ERRATA.

Page 18. Marg: read *nulla*.  
p. 57. r.  $\delta\gamma\sigma\pi\chi\delta$   $\kappa\alpha\lambda\delta$   
 $\pi\alpha\pi\chi\alpha$ . Pag. 125. line vlt. r. *Bas*  
descended of. p. 140. l. 15. r. *manus.*

TO  
THE RIGHT  
HONOURABLE  
The Lady LETTICE,  
*Countesse of Leicester,*  
All encrease of  
*Honour and  
Happines.*

MA DAMS

Aving im-  
portuned  
and pre-  
vailec with that

## THE EPISTLE

Reverend Preacher, who performed that last office for your LADISHIPS late Servant, to afford me a perfect Coppie of his Sermon, ( which for the fitnes and worthinesse of the matter, I thought much pittie to be buryed with her ) and purposing to adde a short Relation of the happie Life and Death

## DEDICATORY.

Death of my deare  
Wife, both which  
I thought were ve-  
ry exemplary; I em-  
boldned my selfe, to  
present the same to  
your HONOUR,  
not only as a thank-  
full testification, of  
my humble dutie  
and service, for all  
those gracious en-  
dowments, which  
I so happily enjoy-  
ed in her, ( of all  
which, vnder God,

A 4      your

THE EPISTLE

your HONOUR  
was a chiefe instru-  
ment) but also be-  
cause I know that  
your HONOUR  
who gladly appre-  
hended all the  
meanes of her com-  
fort through her  
life, would as gladly  
receiue the true  
Narration of her as-  
sured Comforts and  
Conquest in her so  
Christian death and  
dissolution.

Nci.

DEDICATORY.

Neither is the Sermon vnfit for your HONOVR'S per-  
sonall, whom God hath honored with so many dayes, and yeares; and taught not to feare eyther the end of your Pilgrimage out of this strange Countrey, or the neare approach to your own home.

Thus humbly pray-  
ng your HONOR'S  
accep-

THE EPISTLE, &c.

acceptance of that  
which is most proper  
ly yours. I pray  
the Father of mercies,  
to add to your noble Vertue  
the continuance of  
your true prosper  
tie.



Yours  
in all humble service

H. G.



THE  
PILGRIMES  
PROFESSION.

PSAL. 39. 12.

*I am a stranger with thee,  
and a sojourner as all  
my Fathers.*



His holy  
Prophet be-  
ing by great  
distresse of  
mind, and disease of bo-  
die brought very low,

B

(as)

Vers. 3.

( as appeareth in the whole Psalme ) and so low as he was readie to breake patience, and offend with his tongue yet after a doubtful combat, betweene Faith and Frailtie ; his Faith stepps aboue flesh, and leads him out of himself, to waite vpon God

Vers. 7.

with holy silence : and an lifteth him vp vnto God in fervent and earnest Prayers ( which are the breath of Faith ) both for pardon of sinne, the cause, and for release from the affliction and plague, the effect of

Vers. 8.

And because the sence  
of misery was deepe ; he  
arriues with God, with  
great, vehement, and  
earnestnesse of spirit, in-  
geminating his petitiones  
in this 12. verse. Rising  
up in his requests by de-  
grees, as one that mea-  
neth to prevaile with  
God (as another *Jacob*)  
and not let him goe  
till he haue blessed him,  
and therefore first he de-  
sireth the Lord to *heare*  
*his prayer*. But because  
the prayers of the Saints  
are often faint and fee-  
ble, and without any  
strong motion ; he de-

Vers. 10.

sires the Lord to hearken  
to his *cry* ; the sence of  
his need vrged strong  
cries, fervency, and im-  
portunitie. And further  
because euery strong  
cry is not heard, vniuersall  
it proceed from a bro-  
ken and contrite spirit.  
He prayeth the Lord  
not to keepe *silence* a  
*his teares* ; well he knoweth  
that prayers of faith, wa-  
tered with teares of  
godly sorrow, are elo-  
quent persuaders, to  
draw a comfortable an-  
swere from God ; they  
cannot suffer him to si-  
silent long ; who hath  
pre-

prepared both a bottle  
to reserue them in, and  
an hand-kercheife to  
wipe them away from  
the eyes of his children.  
Try it after holy *David*  
who will, or can; make  
eucry day a spring to  
sow thy prayers in hea-  
ven; and water them  
sometimes with an A-  
pril shower of mournful  
teares for thy sinne, and  
misery; and thou hast  
prevailed against Gods  
silence; thou shalt heare  
a sweet and comforta-  
ble answere in due sea-  
son.

Now the words read  
B 3 are

are a reason of his earnest request, drawn from the acknowledgement of the frailtie, vanitie, and brevitie of his life, laid downe by a comparison taken from strangers, or Pilgrimes, of which number he professeth himselfe to be; and may well be called, *The Pilgrimes profession.*

In tying which words with the former, it may be asked, first, what force can there be in this reason, to moue or encline God to mercy, because he was a *stranger* with him; it might rather imply,

ply, that God should the more estrange himself from him, and stand further from his helpe.

I answere. i. The Hebrew phrase, I am a stranger with thee, signifieth as much as to say, I am a stranger before thee, or in thy sight. And notwithstanding he was a stranger in affection, or conversation from God, as the wicked who are said to be strange children, and strangers from the womb. For how could David be such a stranger, who set the Lord ever before him, and at his right hand,

B 4                    that

*Quis dubi-  
tar quod bis  
psaltes posuit  
gnimca tecū  
idem esse  
quod Liph-  
neca. id est;  
coram te.  
Bucer.*

Psal. 58. 3.

Psal. 16. 8.

that he might not sinne  
against him ?

2. As it is a confessi-  
on and testimony of his  
owne humilitie & sence  
of his misery, it is a mo-  
tive to mercy ; as if he  
had said, I am a stranger  
and need helpe, because  
as a stranger. I lie open  
to many iniurieS and  
inconveniences : but  
thou art the God of the  
abieCt ; and thy proper-  
tie is as to cast downe  
the proud, so to raise vp  
such deiceted soules as I  
am, and therefore heare  
my prayers, cryes, and  
teares.

3. As

3. As it ascribeth vnto the Lord the honour of mercy, it is a motiue to mercy; for holy *David* puts the *Lord* in mind of his owne gracious inclination and affection to strangers; for he hath commanded vs to be kinde to strangers; & hath in speciall manner vndertaken the protection of strangers.

*Psal. 146. 9. The Lord keepeth the strangers: and therefore his faith binding God after a sort to his owne law and promise, assureth himselfe of Gods mercy, because*

Exod. 22. 21  
Lev. 19. 33.  
Deut. 10. 19

he is a stranger.

4. As it is an acknowledgement of his owne impotency, and the misery of his life, it pleadeth strongly for mercy, as if he had said ; Thou knowest Lord, that I am a stranger here, and so long as I am so, I cannot but carry a burden of flesh, and a body of sin, and daily thereby deserue thy most heauie displeasure : and therefore I beseech thee, be not so extreame against me, as in iustice thou maiest ; but considering my frailtie, mingle thy cor-

corrections with mercy.  
And whereas I discerne  
also by my bodily weak-  
nesse and infirmity, that  
I am a stranger here, and  
of short continuance, I  
pray thee remoue thy  
hand, and let not all my  
life be miserable, but  
*stay thine anger from me,*  
*that I may recover my*  
*strength, before I goe hence*  
*and be no more.* And up-  
on the same ground, Job  
makes the same request,  
*Let him cease and leaue off*  
*from me, that I may take a*  
*little comfort, before I goe*  
*and shall not returne, &c.*

Vers. 13.

Job 40. 21.

Secondly, it may be  
asked,

asked, How can *David* vse this as a reason for his recovery, which he vscd before, *vers. 4.* for the hastening of his death ; for because his life was short and miserable, therefore he desires he might die in all hast.

To which I answere. That great difference there is betweene *David* foyled by flesh, and *David* supported by the spirit ; for we haue in him lying vnder the temptation, an instance of our owne strong-harted corruption ; which out

out of a good proposition, can draw most dangerous and wicked conclusions; for, out of the consideration of the shortnesse of his life, he could draw conclusions of murmuring, impatience, and almost of desperation. But now *David* is another man, and the spirit of grace hath conquered those assaults, and now he can out of the same premisses, draw the cleane contrary conclusions, to support his faith, patience, and dependance upon God. For such is the

the wisdome of the Spirit, that he can draw holy, sweet, and comfortable conclusions from those principles and grounds, from which flesh and corruption vseth to sucke sin & poyson; and teacheth the Saints so to doe.

Meaning.

1. What is this stranger.

In the Profession it selfe, consider for the meaning foure things;

1. What a stranger is.

2. Who is this stranger.

3. Where he is a stranger.

4. The communitie of

of this condition ; *as all my Fathers.*

1. A stranger is hee that being absent from his owne Countrey is travelling homewards vnto it. For these two conditions are proper to a stranger. 1. that he is absent from his native soyle, absent from his naturall friends, absent from his Fathers house, and absent from his owne home and inheritance ; thus was *Abraham* a stranger in *Ca-naan*. 2. That he is travelling home as a Pilgrime to his own countric ;

trie; Thus was *Jacob* a stranger, whose whole life was a travaile in foraine Countries, out of any certaine and settled dwelling, as himselfe professeth, *Gen. 47. 9.* The whole time of my pilgrimage is an hundredth and thirtie yeares.

2. Who is this stranger? *David* sayth, *I am a stranger*, which may seeme strange, if we consider that *David* was a King, and that in his owne Country, and that the country of *Iudea*; in comparison of whose inhabitants all the world besides

besides were strangers, as  
*Math. 27. 7.* For *David*  
was not now in flight  
before *Saul*, as when he  
playd the foole in the  
*Philistims* Countrie be-  
fore *Achish* to saue his  
life; nor in likelihood,  
in chase before *Ab solon*,  
as when being driuen  
from home, he went vp  
to the mount of *Oliues*  
and wept. Neither vn-  
derooke he any meri-  
torious journey in a *Pil-  
grims* weed. For besides  
that he was King of *Je-  
rusalem*, and needed not  
make any tedious Pil-  
grimage thither, Popish  
Pil-

<sup>1</sup> *Sam. 21.*  
<sup>13.</sup>

*Peregrinatio  
ad Imagines  
milla fuit  
ante 600.  
annos a Chri-  
sto nato.*  
 Perk. Probl.

Pilgrims were not borne  
 some thousands of yers  
 after his Age. There was  
 now no Sepulcher of  
 our Lord to visit; nor no  
 Image of our Lady, and  
 yet he professeth him-  
 selfe a stranger.

3. But where was Da-  
 vid a stranger? himselfe  
 sayth, *Before i'nee*, that is,  
 wherefoeuer he is be-  
 fore God, there he is a  
 stranger ; not in ano-  
 ther mans kingdome or  
 country, as of *Moabites*  
 or *Philistims* : but in his  
 owne Country, in *Ca-na-*  
*an* he is a stranger; yea, at  
*Bethlem* in the Cittie of

*David*;

David; and in *Sion* the  
Fort of *David* he is a  
stranger. This he ex-  
presseth *Psal. 119. 19.*  
*I am a stranger upon earth*  
that is, in euery part of  
the earth, euen in mine  
owne house, in mine  
owne bed, in my owne  
bodie and bosome I  
am a stranger *with thee.*  
Wherein the holy Pro-  
phet both acknowled-  
geth the Lord the pro-  
prietary, of whom he held  
his *Country* and King-  
dome. For it is as if he  
had said, I am a stranger  
in thy *Country*; my  
*Country* is thy *Coun-*  
*try,*

Lev. 25. 23

try, and thy Country is my Country ; and now I doe but sojourne a while *with thee* in thy Country, till I returne home and dwell *with thee* in my Country. As also he infoldeth a motiue, why the Lord should encline his care to his Prayer, and shew him favour, because he is a stranger in the Lords Country ; and therefore committing himselfe to the protection and safe-conduct of the Lord of the Country, he doubteth not, but to finde grace in his eyes, and by his

his meanes a comfortable passage, till he come happily to the end of his way. For who should heare the complaints of a sojourner, but he with whom he soiourneth ?

4. But is it otherwise with *David* now, then with other men ? No surely, but he beareth part in the common conditiō of his Fathers. Although he was deare to God, and the King of Gods people ; yet he is no better then his Fathers ; he is a stranger as all his Fathers were. He meancth not the fathers of

was a stranger in Egypt  
four hundred years  
and from thence were  
taken into the terrible  
Wildernes ; where they  
wandred fortie years  
and all the rest of them  
in the wide wilderness  
of this world, and vale  
of Baca, onely passed  
through as Pilgrims unto  
the heavenly Canaan  
All which our holy  
Prophet revolving in  
his minde, subscribeth  
the same schedule, that  
he is a stranger also as all  
they were.

*Doctrine.*

"Hence wee learne  
That all the Saints of  
God,

God, and true beleeuers  
are strāgers vpon earth :  
for so was *David*, and all  
his Fathers of his flesh,  
and of his faith, as him-  
selfe not onely heere in  
sence of his affliction  
professeth : but else  
where stirred vp by the  
sight and sence of Gods  
abundant mercie to-  
wards him, and in the  
time of his solemne ioy  
and festivitie vitereth  
the same words, 1. Chro-

29. 15. *All thinges come  
of thee, and of thine owne  
hand we haue given thee ;  
for we are strangers before  
thee, and sojourners like all*

εἰδυμοῦ-  
τες ἐν τῷ-  
σώματι,  
εἰδυμοῦ-  
μεν ἀπὸ  
τοῦ κυρίου.

of his flesh onely, who were all dead, and gone to their iourneyes end but the Fathers of his faith also ; those holy Patriarches, *Abraham, Isaac, Jacob*, and their posteritic, which were the holy seed ; who in their times accounted themselues strangers, and declared themselues so to be ; both in that they chused to dwell in Tents, and not in houses or Cities ; as the posteritic of *Cain* did, for they held themselues strangers on earth, and expecting every day the word of God

Heb. xi. 13.

14.

Heb. xi. 9.

God to call them hither  
or thither, at his plea-  
sure, they would not  
cumber theselues with  
buildings or purchases;  
but betooke themselues  
to poore and portable  
tents, which were soone  
pitched vp, & as soone  
taken downe. As also in  
that they were conten-  
ted to wander vp and  
downe as Pilgrims, rest-  
leſſly from place to  
place, insomuch as the  
iourneys and travels of  
Abraham recorded in  
his Story, amounts to  
1794. myles; Jacobs little  
leſſe, whose posteritie  
was

was a stranger in Egypt  
four hundred yeares  
and from thence were  
taken into the terrible  
Wildernes ; where they  
wandered fortie yeares  
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29. 15. *All thinges come*  
*of thee, and of thine owne*  
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*for we are strangers before*  
*thee, and sojourners like all*

C

onr

εἰδικοῦ-  
τες ἐν τῷ-  
σώματι,  
εἰδικοῦ-  
μεν ἀπὸ  
τοῦ κυρίου.

our Fathers. 2. Cor. 5.6.  
while we are at home in  
the body, we are estran-  
ged from the Lord. And  
indeede cuery Christian  
is a *Gershom*, that is a  
stranger and in a strange  
land : in respect, 1. of  
place, for they are ab-  
sent from heauenly Ca-  
naan, their owne home  
and countrey : heere is  
not theit fathers house  
nor their brethren and  
sisters, nor their treasure  
they are cittizens with  
*Saints*, and heaven their  
home, where our Lord  
Jesus is preparing Man-  
sions for them. John 14.

Ephe. 2.19.

2. as for the worlde it is  
but a way to their coun-  
try, and as a wildernes  
through which the Isra-  
el of God passe towards  
their Canaan. They are  
indeed in the world, but  
not of it : for they are  
called out of the world,  
by 1. Christes seperati-  
on. Ioh. 15. 19. I have  
chosen you out of the world  
2. Christes interdiction,  
1. Ioh. 2. 15. *Loue not*  
*the world nor the things of*  
*the world.* 3. Christes o-  
peration, Gal. 6. 14. *The*  
*world is crucified to mee,*  
*& I unto the world.* The  
very light of naturc saw

Commonandi  
dinneriorum,  
non habitan-  
di. Cicer. de  
Senect.

and sayd, that nature hath afforded vs in this world onely an Inn, and not a dwelling : and should not gracie much more acquaint vs with Gods decree and ordi- nance, which is that man should be a while in the worlde, as in a way to passe him vnto his final estate else where, or at most but a travailer in an Inn, which he is ready to leaue the next morrow.

Secondly, in their owne account and confessio they are strangers, *Heb. 11.13.* all these *confessed*

jesed that they were stran-  
gers and pilgrimes vpon  
earth. And in the ac-  
count of the world also  
they are strāgers, which  
vseth them strangely &  
courtely, as *David* was  
a stranger to his brethrē  
Psal. 69.8. and whereas,  
were they of the world,  
it would knowe them,  
loue them, and hugg  
them in her lap : they  
being strangers, it is an  
other Egypt to Gods  
first borne, & knoweth  
them not but to vexe &  
oppresse them.

Thirdly, in respect  
of the short time of their

C 3 conti-

Heb. 13.14.

Psal. 15. 1.

2 Pet. 1.13.

continuance, for as a stranger abides not in a strange place (as the natives do) but hasteneth through his way, and so with his time cutteth and shortneth his iourney; so the godly haue here *no abiding citie*, neither is this their resting place. For this cause the whole militant Church is called a *Tabernacle*: & the Saints call the time of their life for the shortnes and discontinuance of it, but a *being in this tabernacle*, because first, as a Tabernacle is but a sojourning place, set vp for

for a shift, to hide our felues for a small while, as the Souldier hides himselfe in a sconce or tent onely for the time of a siege at the longest: so is it with the Tabernacle of the body, set vp for a small time, not so much for it selfe, as for the Inmate, the Soule which is contained in it. Secondly, as a tabernacle is a mouable tent, pitched for a day, ouer-night is set vp and perhaps, the next day the stakes are pulled vp, and the cordes are slacked, and the cove-

Heb. 13.14.

Psal. 15.1.

\* Pet. 1.13.

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ring is folded vp : no o-  
therwise is it with the  
Tabernacle of the bo-  
dy, which no man know-  
eth, whether it shal stand  
vnremoved till the next  
morrow, no, nor till the  
next houre.

Thirdly, as a Taber-  
nacle is only a covering  
but hath no foundation  
to settle vpon: so *Job* spea-  
keth of our bodies, as  
houses of clay, whose foun-  
dation is in the dust: that  
if God did not fasten  
the silver cords of them  
to his appointed time,  
every blast would over-  
throw them every mo-  
ment.

*Job 4. 19.*

moment.

Fourthly, The godly are strangers heere below in respect of their businesse, and employ-  
ment; a stranger is vni-  
acquainted with the af-  
faires of the place wher  
he takes vp his Inne, he  
medlcs not with the go-  
vernemant, the offices,  
the passages of causes  
in the towne where hec  
lyeth as a stranger; but  
intendeth his iourney,  
and onely careth how  
hee may passe through:  
and if he haue any bu-  
sines there, it is onely  
to advance his estate at

C 5      home

home in his own coun-  
try. And so it is with the  
godly ; they estrange  
themselves as much as  
may be from the world,  
and the common cour-  
ses of it : their callings  
they cast not off, because  
they are commanded to  
abide in them with mo-  
derate care, to provide  
for themselves, & theirs.  
And for earthly things  
they cannot be without  
them, while they have  
a life to maintaine by  
them; but yet they med-  
dle no more with them  
then needs must; and in  
the midst of their earth-

ly

ly busines are not earthly minded. They are Burgesses of another Corporation, and all their trading and trafique here is to make themselves a rich and sure estate there. They haue a chiefe businesse to doe, which they principally intend, namely, to seeke the kingdome of God, and the righteousesse of it; to repent of their sins, to beleue in the Sonne of God; and to make their election sure: whereto they give all diligence, as they are exhorted, 2.

*Pet. I. 10.*

Col. 3. 10.

Fift-

Fiftly, The godly are strangers in respect of their affection ; for, as strangers long after home ; and where ever their bodies be, their hearts and mindes are not there, but at home where their dear friends and estates are: So is it with the Saints, whose minds and meditations, and conversation are in heaven before hand; for there is their Fathers house, and there is their inheritance; there is Jesus Christ their treasure; and no marveile if their hearts be there where their

their treasure is. The worldling hath his whole portion in this life, and therefore he bestowes all his heart, his thoughts, his cares, his desires, and endevours vpon the world; he runs after it with a full desire. But it cannot be so with the godly man, who is minded as was good *Nehemiah* 2. 3. Who although his person was in the King of *Persia* his Court, and was a neere attendant at the Kings Table, yet his heart was at *Jerusalem*. And as *Daniel*, who while he was in

in the land of his capti-  
vitie, yet he opened his  
windowes euery day to-  
wards Ierusalem.

*Quest.* But are not  
wicked men strangers  
here vpon earth, as well  
as the godly?

*Answ.* Wicked men  
and worldlings are in-  
deed strangers here, if we  
look towards God, they  
are strangers with him,  
strangers from the cove-  
nant of God; and stran-  
gers from the life, and  
wayes of God. Or if we  
cōsider the time of their  
continuance here, they  
haue no more continu-  
ance

ance here then others; they haue no Lcases of their liues; nor no surer hold of their estates then others haue. The rich Glutton heard; *thou foole this night shall they take away thy soule, and all.* Or if we consider the place in which they liue, they are strangers; for the East-wind takes away and hurles them out of their place, as easily as any other. And the mightie die suddenly, and are taken away without hand. And their houses & possessions which knew them once, shall know

Job 27. 21.

Job 34. 20.

know them no more,  
but take in other stran-  
gers for a terme of daies,  
as they tooke in them.

But wicked men are  
not strangers as the god-  
ly are, in four respects.

I. In their owne ac-  
count, or conceit; for,  
though their estate be as  
vnstable as any others;  
yet haue they a strong  
conceit of continuance,  
and of taking their rest  
for many yeares. They  
are described to be such  
as put off the evill day;  
and make leagues with  
death; and are hardly  
brought to confess  
them-

themselues to be Pilgrimes, and strangers.

2. In the worlds account they be not strangers, but neighbours, & Towne-dwellers. The world knows them, and loueth them as her owne: yea, louileth them in her lap as her children, shee gracesthem, enricheth them, and advanceth them as men of best deserts. In a word, shee thinketh nothing shee hath too good for such fast friends, and diligent servants.

3. In their owne affection they be no strangers;

Phil. 3. 19.

gers; for how can they consider they haue no other portion but here? *Psal. 17.14.* How can they but *mind earthly* things, to whom God hath shewed no better? How can they but give away their affections, and bury their hearts in earth, and drown themselves in the delights of it, that haue no other God, no other heaven? What man will be willing to give over a broken title, till he be assured, and seated in a better? which because they are not; like prophane

*Esaus,*

Esau, they hunger after  
potage, let the blessing  
goe where it will.

4. In their course and conversation they doe not declare themselves to be strangers. All their studie, their paines, their sweat and endevour, is to get a sure and contented estate in earth : they treasure all in earth ; If they can encrease their Corne, their Wine, their Oyle, their Coyne, their Commodities, they rest as in a good portion ; seldom or never seeking in earnest that good part which should never be taken

taken from them, nor they from it, if once they could attaine it. Thus much of the Doctrine, and this question. The Vise followeth.

First, In that the godly man is a stranger and Pilgrim here, we learne sundry duties. As first, to practise Christian sobrietie, in the affecting, enjoying, and vsing the things of this life. For 1. a stranger in his way affects not, desires not, lookes not for great things for himselfe in the Cittie he travelleth through; he lightly regardeth

Christian  
sobrietie in  
1. affecting.

gardeth the honors, offices, revenues, and privileges of it, his chiefe desires & affections are elsewhere; all the privilege he expecteth there is how to passe quietly & safely through; Even so ought the Christian Pilgrim by the weaned carriage of himselfe towards things below, declare plainly (as the Patriarches did) that he seeketh a Country.

Hgb. 11.14.

*Seekest thou great things for thy selfe (sayth the Lord to Barak) seeke them not. And why must he not? because he was but*

Ier. 45. 5.

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Ier. 45.5.

a stranger in that Land, now presently to be given over into the hands of strangers.

2.enjoying.

Secondly, A stranger enioyes the things of a strange place as a stranger; he vseth other mens goods for a night, but he setteth not his heart on them, nor taketh much delight in them, because he knoweth he must leaue them next morning, & may take none away with him; Even so a Christian stranger taketh but little delight in his iourney, because he thinketh not himselfe

at

at home, neither doth he enjoy things here as his portion, nor as his owne, because he is to be countable for them ; and because he well knoweth, that too much delight in fleshly and worldly pleasures giueth life to corruption, and weakneth grace in him ; he attendeth that wholesome Apostolicall exhortation, *1. Pet. 2. 11.* *Dearely beloved, as stra-  
gers and Pilgrims absteyne from fleshly lusts, which fight against the soule.*

Thirdly, a stranger v-  
seth the necessary com-  
forts

3. Vsing the  
world.

forts he meeteth with in his way as a stranger; he vseth them rather for necessarie then for satietie, onely for present occasion, and that with moderation and sobrietie; Even so a Christian Pilgrim must learne to *use the world as not vsing it*: and in the midst of his wealth and abundance, in the fruition of his greatest delights and pleasures, to take his mind off them, and to lift vp his thoughts to heaven, the place of his abode. Which dutie the Apostle strongly enfor-  
ceth.

1 Cor. 7.31.

ceth, *Phil. 3.20.* Carnall  
men mind earthly things,  
and forgetting both  
heaven, and the God of  
heaven, make their belly  
their God, that is, drowne  
themselves in the pond  
and puddle of sensuali-  
tie. But farre be it from  
vs who professe the tea-  
ching of graee so to do,  
*Our conuersation is in hea-*  
*uen, from whence wee*  
ooke for a Saviour;  
they haue their portion in  
this life, but our portion  
is in another, and con-  
trary courses beseeme  
men of contrary Coun-  
tries. *1101 nov 1610*

# Tigh Boun

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ceth.

h t l y  
u n d .

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uen, from whence wee  
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they haue their portion in  
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Pſal. 17. 14.

D

Sc-

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Psal. 17.14.

Secondly, In that we  
are strangers here, wee  
learne another Dutie  
which is the exercise of  
Christian patience and  
contentment in all e-  
states, be it sicknes, po-  
vertie, reproches, abuse  
or wrongs in any kinde  
a stranger is contented  
to endure the wrong  
that meet him in his  
way; he digesteth, and  
putteth vp all patiently;  
he complaineth not, &  
much lesse seeketh re-  
venge: for he knowes he  
shall haue little rest or  
redresse till he come  
home: Even so the Chri-  
stian

stian Pilgrim must learne  
patiently to endure the  
afflictions, and course  
and crosse usages of this  
strange Country. 2. Cor.  
4. last vers. the blessed  
Apostle was contented  
to endure all indignities  
and wrongs; because he  
was of another country,  
the high privileges &  
excellencies whereof, eie  
hath never seene, nor eare  
hath ever heard, nor ever  
entred into the heart of  
man. When the Disci-  
ples of our SAVIOVR  
tooke it heavily that  
Christ sayd hee must  
leauue them: for now

Ioh. 14.4.

D 2 what

what could they expect but to be exposed and layd open to all the worlds malignitie, destitute of their Lords presence and protection? he comforteth them by this saacie argument; that this is not their place of rest, but he goeth to prepare a place for them.

Heb. 11.26. Moses chusid to suffer afflictions with Gods people, because he was a stranger here, and looked for a recompence of reward hereafter. A cloud of Martyres as witnesses seale this truth, who were staine, hewen a sun-  
der,

der, wanded up and downe in sheepe's skins, in goats skins, being destitute, afflicted, and tormented; and would not be delivered (namely vpon vnequall conditions) because they law that God had prepared better things for them.

Ver. 35.

A stranger turnes not against euery Dog that barketh at him; let Doeg accuse, & sbeme; revile, let Curs bark, there is no hope to still them; the best way is to contemne them, and attend and ride on thy way. A stranger shrinkes not

*nubecula est  
transibit.*

for euery shower of  
raine, nor is dishartned  
with the roughnes, and  
foulenes of the way; but  
he will through thicke  
and thin, through drops  
and drought, and all be-  
cause he is going home.  
Neither must thou that  
art a Christian Pilgrim,  
shrinke for the stormes  
of the world, nor the af-  
perousnes of the way,  
which is all strewed  
with crosses; but harten  
thy selfe as the Passen-  
ger who vially sayth,  
it is never an ill day that  
hath a good night; and  
though many bitter pils  
of

of harsh and strange vsages  
must be swallowed  
by these strangers; yet  
the consideration of  
home is as sugar in their  
pockets to sweetē them  
all.

A stranger measures  
not his owne worth, nor  
thinketh worse of him-  
selfe for things befalling  
him in the way; but e-  
steemeth and valueth  
himselfe, according to  
his estate at home: So  
must the Christian stran-  
ger, liue by faith, looke  
vpon things not seene.  
Let the world vnder-va-  
lue thee, content thy

D 4      selfe,

selfe, that thou hast cre-  
dit, and reputation at  
home, where thou art  
knowne, and thy worth  
is knowne, which by no  
disparagement, in the  
way can be obscured, or  
diminished.

Thirdly, a third du-  
tie hence (that we are  
strangers heete,) is to  
learne to estrange our  
selues from the world,  
and courses of worldly  
men. A stranger when  
ever he trauailes, retei-  
neth the manors, fash-  
ions, and customes of his  
owne country; a Christi-  
an stranger although he  
be

be in the world, yet hee  
is not of the world, he is  
of another corporation,  
and therfore though he  
walke *in the flesh*, yet he  
must not warre according  
*to the flesh*. He carrieth  
this body of flesh about  
him as others doe, but  
hee must fight against  
flesh and the lusts of it,  
contrary to the Patrons,  
& defenders of the cor-  
ruptions that are in the  
worlde through lust.  
The worlde may and  
must enjoy our presence  
for a time, but must at  
no time gaine our con-  
formitie to it. *Rom. 12. 2.*

*2 Cor. 10.3*  
ἐν ἕαρξι  
καὶ ἕα-  
ρξα.

*Fashion not your selues according to this world, that is, the customes and guizes of it ; because it lieth in wickednesse, and the Christian is cast into another forme of doctrine and conuersion.*

Art thou now sollicited to follow the lusts and fashion of this worlde? thinke with thy selfe, that thou art a stranger here, and of another Countrey ; thou livest vnder other lawes; thou mayst not cast in thy lot with the wicked of the world ; nor give voyce or suffrage in their meetings;

tings; but be as Lot, who though he were in Sodom, was not of Sodom; but was perpetually vexed with the uncleane conversation of those wicked men. Art thou provoked to sweare, to drinke excessively, to lie for advantage, to breake the Sabbath for gaine, to uncleanenes, or any other foule lust? Now say to thy selfe; I am of the kingdome of light; but this is a worke of darke-nes; this is an unlawfull act in my Country, and why should I practise it here? seeing my Lord

Lord and King must  
needs know it: if I com-  
mit treason here against  
my King and Country;  
my King hath infor-  
mers enough, and I shall  
loote my whole estate  
there, and be banished  
out of my Country for  
ever. Shall I (sayth Ioseph)  
commit this sinne  
against my God, against  
my Maister? Seeing my  
Maister hath kept no-  
thing from me but sin;  
I will not do this thing,  
I will not sin, and com-  
mit this high wicked-  
nesse. I will not sin  
Fourthly. A fourth du-  
tie.

tie is that, seeing we are  
strangers here, to learne  
to affect our owne coun-  
try, and highly to e-  
steeeme it. Every man by  
nature loueth his native  
Country best; neyther  
thinketh himselfe so  
well in any forrein land;  
and strangers, especially  
having parents, kinred,  
and great revenues in  
their native soyle; and  
being hardly entreated  
where they sojourne;  
would be glad to returne  
home, & enjoy the sight  
of those whom they  
hauie long longed to see:  
Even so the Christian  
Pilgrim.

Pilgrim. Never did *Isra-*  
*el* more affect and extoll  
their owne Country in  
their banishment from  
it, and captivitie in *Baby-*  
*lon*, then the Christian  
stranger doth affectedly  
desire, and preferre his  
heavenly Country aboue  
this strange land, the  
Countrie of his captivi-  
tie; For, he discerneth  
that this is not his  
country, first, That is a  
mans Country where he  
was borne and brought  
vp, but whence taketh a  
Christian his spirituall  
birth, or where is hee  
brought vp but in the  
Church

Church and kingdome  
of Christ? Earth giueth  
him a birth and being  
as he is man, but as a  
Christian he is borne of  
God. Secondly, againe,  
that is a mans Country  
where his parents, his  
ancestors, and deare kin-  
dred dwell, and inhabit.  
Now where dwelleth  
the Christian mans Fa-  
ther, but in heaven?  
Where is his elder bro-  
ther, but there? Where  
are all his brethren and  
sisters, sonnes & daugh-  
ters of the same parents  
but there? and therefore  
heaven is his Country.

Third-

Thirdly, Further, that is a mans Country where his principall estate, and goods are, where his patrimony & inheritance lyeth; and where is the chiefe portion, the treasure, the immortall inheritance of the Christian, but in heaven? And where els is his Country? Now then, a Christian considering on the one hand, that he is in a strange Country, and how hardly he hath bin intreated in it, and so likely to be still; and on the other hand, that he hath an home, and a father

ther there that loueth him dearely ; and that his elder brother Iesu Christ, and all his spirituall kindred, the Saints of God are there ; And besides that, he hath a rich portion and a large patrimony, even an immortall inheritance in heaven ; how can he chuse but to be reared in his affections, yea, ravished to be there ? desiring nothing in the world more then to be dissolved hence, and to be with Christ, which is best of all. A traveller hath his mind, and thoughts still

Phil. 1. 23.

still vpon home, & sayth with himselfe, home is homely. And the Mar-riner, or Sea-faring man in a storme, or rough Sea, hath his desires on the Shore, and his mind is not where his body is. So is it with the Christian Passenger, his mind is not where his body is; and if he cannot get home in the body as soone as he desireth, yet in his spirit, he will mind heaven, and heavenly things; he will get as neere home as he can; if he cannot get into the heart of the citie, he

he will be sure to get into the suburbs the Church of God. If he cannot get suddenly into that *Jerusalem* which is *above*, he will get into the *Jerusalem* which is from *above*; and where his person cannot be for the time, his conversation and meditation shall be in heaven; for where his treasure is there will his heart be also.

Rev. 21. 2.

Math. 6. 21.

Use 2. In that we are strangers with God, we learne divers things;

I. The soveraigntie and power of God, who is the great owner, and ruler

Zach. 4. 14.

Psal. 24. 5.

ler of the whole earth. Kings themselves, who are the highest earthly Lords, & commanders, are but strangers with God, for the earth is the Lord's, and all that therein is: And no man sitteth in his owne, but are Tenants at will vnder this great Land-Lord. The greatest of men, yea, of Kings, are but as David was, soiourners in his sight. Levit. 25. 23. The Land is his, and wee are but strangers, and soiourners with him.

2. We must hence gather out our owne dutie

to-

towards God, in whose Country we sojourne; and our dutie is manifold;

1. To aske leaue of God, to passe through his Country; so did Israel of Edom, a wicked Prince & people. Numb.

20. I pray thee that we may passe through thy Country, &c. It is fit to aske leaue where no right is. Besides, that by daily prayer for Gods leaue, and favourable loue in our way, we both ascribe vnto God the honour of soveraigntie and bountie;

as

Psal. 24. 1.

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as

2 Tim. 4.5.

as also sweeten his mer-  
cies which he giueth vs  
leauie to enjoy, all which  
are sanctified to vs by the  
word and by prayer.

Num. 20.17

2. Bind thy selfe from  
trespassing in the way  
and Country through  
which thou passest ; So  
did Israel unto Edom, We  
will not goe through the  
fields, nor the vineyards :  
neither will we drinke of  
the water of the wells ; we  
will goe by the Kings way,  
and neither turne to the  
right hand, nor left, till we  
be past thy borders ; So  
must the Christian bee  
carefull he transgresse  
not

not the lawes of the Country in which he soiournes, to stirre vp against himselfe the wrath & revenge of the Lord in whose Country he soiourneth; but frame himselfe to please him, by whose leaue he travelleth through his Country. How carefull and diligent were Iosephs brethren to please their vnknowne brother, the Lord of that strange Country? Much more ought we to please our brother Iesus Christ, the Lord of this strange country through which we

Gen. 44.

we passe to our owne  
Canaan.

3. Cast thy care vp-  
on God, and depend  
upon him for all need-  
full supplies; so did ho-  
ly *David* here, because  
he was a stranger in  
Gods Country, he there-  
fore casteth his burden  
upon the Lord, desiring  
him to *heare his prayer*,  
and to *harken to his cry*,  
and *not to be silent at his*  
*teares*. A stranger over-  
loadeth not himselfe  
with cares, & carriages;  
but carrying a compe-  
tent viaunce with him,  
dependeth for all neces-  
saries.

saries vpon them where  
he soiourneth; so a Chri-  
stian stranger need be in  
nothing carefull, but in all  
things let his requests be  
shewed unto God ( the  
King of the Country )  
in prayer. All distrustfull  
and excessiue carefulnes  
is to be avoyded of a  
Christian, yea, suppose  
the care be about things  
lawful, if it be excessiue,  
it is sinfull, and vnseem-  
ly in a Christian Pil-  
grim. Let thy chiefe care  
be, to commit thy way un-  
to the Lord, and trust in  
him, and he shall bring it  
to passe. Psal. 55.22. Cast

Phil. 4.6.

Psal. 37.5.

1 Pet. 5.7.

E

thy

*thy care upon the Lord,  
and he shall nourish thee.*

4. Be much in thankfulness vnto God for all the comfortable blessings thou receivest in thy Pilgrimage: a stranger thankfully accepteth all the favours shewed him in a strange Country: and so did holy *David*, when God had enabled him to prepare abundantly for the building of the temple, breake out into abundant prayses ; *Wee thankethee our God, and prayse thy glorious Name. But who am I? or what is my*

*1 Chro.29.  
13. 14.*

my people, that we should offer unto thee ; for all is thine, and of thine owne haue we given thee ; for, wee are strangers before thee, and sojourners, as all our Fathers were. And surely, it well beseemeth the iust to be thankfull, seeing they are strangers in the Lords land, and all the comforts they enjoy, are his by right, and possession, & theirs onely by leaue, and thankfull acceptation.

5. Be contented and patient, if this great LOR D deny thee any thing thou wouldest

E 2 haue,

Numb. 20.

21.

haue, whilst thou passest through his Country; so was *Israel* when *Edom* out of a churlish and hurtfull minde, denied them peaccable passage. But the Lord of this Country knoweth what is fit for vs, and never denieth any thing out of a churlish mind, neither can deny any thing good in it selfe, and good to vs; and if he withhold any hurtfull things, we must be not only patient but thankfull.

*Vse 3.* In that we are strangers here, and travelling

ling to our Country, as  
all our Fathers have done  
before vs, it appeareth  
that our wisedome will  
be to resolute of paynes  
and travell all the dayes  
of our life, and not to  
expect rest till the night  
of death come, when  
dying in the Lord wee  
shall rest from our la-  
bours; and because this  
is not our rest, we must a-  
rise and depart hence.  
And seeing we can no  
more avoyd this weary  
journey, then any of our  
Fathers could doe; wee  
must rather bestow wise  
and carefull thoughts,

in fitting our selues to our iourney, & in beha-  
ving our selues through our way, then to expect to auoyd the tediousnes  
and difficulties of it.

*Quest.* How may we fit our selues for our iourney home into our owne Country?

*Answ.* A traveller fitteth himselfe to his iour-  
ney two wayes especial-  
ly;

1. By casting off, and leauing behind him whatsocuer would bur-  
den or hinder him in his way.

2. By providing for  
him.

himselfe things fit for his iourney.

Of the former sort there be three especiall encumbrances that the Christian Pilgrim must lighten himselfe off. The first of them is sin, which as an intollerable burden *presseth vs down*, and *hangeth fast on*; and therefore the Apostle counselleth *to cast it off*, if we meane to run the race before vs. Now the way to lighte our selues of this weight, is to exercise euery day the grace of repentance and mortification, and daily

Heb. 12. 1.

to take some sin or other in hand, and at least to slake & abate the power of it, that if we cannot be rid of the sinne in respect of the presence of it, yet we may be rid of the raigne & command of it.

The second, are earthly cares, profits, & pleasures, which are as heavie stones tyed vnto vs, and pressing vs from heaven to earth, making heavie & sad the soule, and vnweldy in her motions. The way for vs to lighten our selues of these encumbrances, is daily

daily and continually to elevate, and rayse our thought homward, and heavenward, & exercise our selues in holy meditations, prayers, and prayses, sundry tymes through the day.

For as he that would keepe a Clocke in true motion, must euery day sundry times winde vp the plummets, which are still drawing downeward, even so must wee doe with our hearts; the cares and pleasures of the world are as plummets of lead, pressing downe the soule incel-

E 5      sanct-

to take some sin or other in hand, and at least to slake & abate the power of it, that if we cannot be rid of the sinne in respect of the presence of it, yet we may be rid of the raigne & command of it.

The second, are earthly cares, profits, & pleasures, which are as heavie stones tyed vnto vs, and pressing vs from heaven to earth, making heavie & sad the soule, and vnweldy in her motions. The way for vs to lighten our selues of these encumbrances, is daily

daily and continually to elevate, and rayse our thought homward, and heavenward, & exercise our selues in holy meditations, prayers, and prayses, sundry tymes through the day.

For as he that would keepe a Clocke in true motion, must euery day sundry times winde vp the plummets, which are still drawing downeward, even so must wee doe with our hearts; the cares and pleasures of the world are as plummets of lead, pressing downe the soule incel-

E 5      sant-

santly, in her motion towards heaven; and he that would continue his motion must daily wind vp his heart towards God: & by maine strength of grace fetch it vp from earth, that it may be firmly sctled on heavenly things, delighting it selfe with the riches of heaven; & with contemplation of those pleasures, that are at the right hand of God for evermore.

The third encumbrance, is the feare of death, which presseth vs all our life; and the  
Chrisli-

Christian must lighten himselfe of this burden by looking beyond it to his owne home; by longing after the liuing God, whom none can see in the body and liue; by considering that the nearer he is to death, he is so much nearer home. And what stranger feareth to goe home; or is lorry when after a long absence, he is entring into his owne Cittie?

Secondly, A wise Christian will furnish and provide himselfe with necessaries, and needfull supplies, to helpe him through

through his iourney.

There be fife things especially which a traveller must fit himselfe withall, that his iourney may be lesse tedious, and more prosperous to himselfe.

1. The knowledge of the direct way. Now whereas no man knows the way to the heavenly Country without Gods teaching, every one must goe to God himselfe first, and then to such as God hath appointed to be the directors, and instructors in this way. The former we see

see in holy *David*. *Psal.*  
**119. 19.** *I am a stranger upon earth, therefore hide not thy Commandements from me.* He knew well how hardly a blind man could performe a farre and dangerous iourney, and thus it is onely the Commandement that shewes the way to this heavenly Country. Why was *David* a blind man, or did he not know the ten Commandements? Even *David* who was not stome blind, but much enlightened, was blind in part, and still earnest, that the **L O R D** would

Psal. 119. would further open his  
18. 34. 35. eyes, to see the way more  
plainly, & clearly then  
yet he did: And though  
he knew the words, and  
true sence of the ten  
Commandements, yet  
he desireth still to be led  
further into the particu-  
lar use, application, di-  
rection, and obedience  
of them; and of all o-  
ther parts of the Word,

Vers. 96. which he sayth, is exceeding large. And for the  
latter; As a stranger in  
an vnknowne Country,  
and way, will ever be as-  
king the way of every  
one never so simple,  
who

who knoweth the way better then himselfe ; and will observe the severall markes, and statures, by which he may know, whether he be right, or no : So must every Christian Pilgrim be inquisitive of his way ; for which purpose he must frequent the ministry of the word diligently, which God hath erected to be as a *light in a darke place* ; as the Pillar of the Cloud and fire by night and by day to direct vs through this dry and desert wilderness ; as *Ariadnes* thred.

thred to helpe vs  
through this trouble-  
some Maze and Laby-  
rinth ; and as *a voynce be-*  
*hind vs*, saying, *this is the*  
*way, walke in it.* An in-  
quisitiue Christian will  
be still consulting with  
Gods Ministers about  
the way of God. And  
conferring with private  
Christians, be they ne-  
ver so meane in place or  
appearance, concerning  
their great iourney be-  
tweene heaven & earth;  
and will take speciall  
notice of the markes of  
their way, as whether it  
be the narrow way, or  
the

the broad way; whether it be strawed with crossees, or pleasant to the flesh; whether it be a cleane way, or a foule, dirtie, and mirie way of lusts; whether it be an old beaten way by the feet of auncient beleevers, the Prophets, the Apostles, and holy men, yea, of Iesus Christ himselfe, or a new broken and devised way, vniknowne vnto them, and the Scriptares; whether it be a *right way*, or a crooked path of by-lanes, & turnings to the right hand, or to the left;

Hos. 14.9.

Pro.4. 19.

left ; whether it be a  
lightsome , or a *darke*  
way, and the like. Thus  
inquisitiue and carefull  
will a Christian Pilgrim  
be of the best directions  
he can get ; as the poore  
jaylor will know of *Paul*  
his prisoner , what he  
may doe to be saved ;  
& it is none of the ligh-  
test plagues of God, to  
haue an heart vnwilling  
to aske about the way of  
heaven.

A second comfortable  
helpe in an vnowne  
way, is a good guide.  
The Christian stranger  
hath need of a guide, &  
the

the best guide is God himself, yea and more, God is the onely guide. In any other way or journey, the natives or inhabitants can guide a stranger from place to place, but here none but God can be our guide. *Psal. 25.9. He will guide in judgement, and teach the humble his way.*

*Quest.* But how then may a man get God to be his guide?

*Ans/w.* By two speci-  
all meanes;

1. By earnest Prayer. David knowing that none but God could guide

guide him, prayeth  
Psal. 143. 8. Show me the  
way that I shall goe. And  
vers. 10. Let thy good spi-  
rit lead me unto the land  
of righteousness.

2. By constant sub-  
iection to Gods word; for  
God goeth before vs  
by his word, as he did  
before *Israël* in the Pil-  
lar of the Cloud & fire; and  
willing obedience to Gods word maketh  
God our guide.

Thirdly, A stranger in  
his way needeth his vi-  
aunce, or provisio for his  
expence. The word of  
God is the Christians

*viaticum,*

viaticum, and supplyeth all his needs, it affords him food in his hunger being the bread of life, and the Mannah that came downe from heauen ; it yeldeth him drinke in his thirst, being water of life, and whosoever thirsteth, is called to these sweet waters of consolation, drawne out of the wells of salvation ; it affords him Physicke in his soules sicknes ; strength in his weaknes ; and never leaveth him that leaneth vpon it, without sufficient meanes to helpe

helpe him through his iourney.

Fourthly, A traveller hath need of a weapon to defend himselfe, and to wound or keepe off his enemies. The same word of God is a speciall part of our spirituall armour; it is the sword of the Spirit. And as *David* said of *Goliaths* sword, oh there is none to that, giue me that; so there is no sword to this for the repulse of all spirituall enemies, and for the sure defence of him that shall buckle it close vnto him. Besides,

sides that, it directeth him to obtaine and fasten vnto him all the other peeces of Christian armour, so as in no part he lye open, or naked to danger.

Fiftly, A traveller hath need of good company, which is *pro vehiclo*, as good as a Waggon or Coach, to carry him with more ease through the tediousnes of the way. The same testimonies of God are sweet companions, and helpe to deceiue, and passe over our time comfortably ; if we can talke of them

them in the way, and in the house, and in the field; and if we can whet them vpon our selues, and others; if we make them *the man of our counsell*, & meditate on them night and day; he is never alone that hath God and Christ conferring, counselling, and directing him in the Scriptures; neither is he alone who when he is most alone, is in Soliloquie with God, this man wanteth neither company nor comfort.

Now how happily shall this man compass his

his iourney, and goe  
singing through the  
most tedious wayes of  
his *Pilgrimage* that hath  
thus furnished himselfe  
with the vnderstanding  
of his way; with a faith-  
full and vnerring guide;  
with sufficient provisiō  
for his expence; with a  
serviceable weapon;  
and with a sweet and  
chearefull Compani-  
on?

Psal. 119.

54.

*Vſe 4.* In that we are  
Pilgrims in the way to  
our Countrey; In this  
way we must learne to  
demeane our selues as  
way-faring men, & imi-

F tate

tate the Pilgrim in these particulars.

1. To be stirring early for our iourney, and take the day before vs, that we may dispatch our iourney before we be benighted. It is our Lords counsel to worke while the day lasteth, because the night commeth wherein none can work. *Joh. 11. 9.* And his owne practise propounded for our imitation, *Joh. 9. 4.* and imitated by the Saints, whose prayses are in the Scriptures. Holy David served out his time according

ding to the counsell of God, that is, while he lived he was a servant of God, for the good of the age in which he lived. And the Apostle Peter exhorteth, that henceforth so much time as remaineth in the flesh, we spend according to the will of God. Well did the holy men consider, what an advantage it is to set out in the way of God early, even in the morning of the life; What a sweet comfort it is to be early graced; that wee haue but a short day passed away in a few

1 Pet. 4. 2.

F 2    hours

houres to travell in; that this day stayeth not, but hastneth from vs ; that this day is the onely time to walke in ; and that this day being shut in, there is no more time to worke or walke in, and therefore did bestir themselues least they should fall short of their intended iourney.

2. As a man in his iourney, will be glad of any good company that will goe but part of his way with him ; So must the Christian in his iourney be glad of companie in his way to heaven ; and hear-

heartily embrace the fellowship and societie of the Saints, which meane to goe through with him. Indeed if a man woulde chuse to sort himselfe with evill men, he might get more company, but they goe the contrary way ; but a wise traveller will rather chuse to goe with one, or two, yea or alone in his right way, then goe a cleane contrary way for companie. Let vs be glad to meet our country men in this through fare, be kinde to them for the same Countrey

F 3 sake ;

sake ; and as we shall easily know them by their language, habit, and conversation, so let vs heartily affect them, gladly embrace them, and vndevidedly cleave vnto them.

3. In this way be glad (as a strāger in a strange Country) to send home vpon cuery occasion offring it selfe; lend home thy prayers, thy daily desires, thy thoughts, thy meditations, thy prayses, thy sacrifices, thy loue tokens. And because some thing is to be done for thee at home

home now in thine absence, beseech Christ thy best friend, to set forward thy busynesse there, and to looke to thine occasions, least all goe to wracke, by preparing a mansion for thee; by making intercession for thee; by sending out his spirit for thy direction and comfort, till thou returnest home vnto him, to render vnto him, eternall pravses and thankes for such great favours, so freely conferrred vpon thee.

4. In this way be content

tent if sometimes thou art weary, as one that goeth vp a steepe hill, if sometimes thou sighest and pantest in thy painfull travell, through a foule way, and stormie weather; Let the tediousnesse of the way make thee desire the wayes end, and to covet to be at home with Christ, which is best of all. But be sure in thy weariness thou sit not downe; much lesse looke backe with Lots wife; but presse hard forward to the marke, as one resolved to goe through and

and persevere to the end ; considering that after an hill commeth a valley ; after foule way comineth fayre ; and after a storne a faire shine and gleame againe ; heauiness may endure for a night , but ioy returneth in the morning. If wee haue need of patience for a while , it is but to enjoy the promises. If the sufferings for Christ encrease , so shall also the comforts. And many are the troubles of the righteous , but the Lord delivereth them out of all. The end which crowneth all thy

Psal. 30.

Heb. 10.36.

2 Cor. 1.

Psal. 34.

labour is worth all thy  
paines and patience.

*Vſe 5.* Seeing all the  
Saints are strangers here  
as all our Fathers haue  
beene; Here are sundry  
grounds of comfort a-  
rising hence to belee-  
vers.

I. Against the dis-  
graces and open iniu-  
ries they perpetually su-  
staine from the hands of  
evill men, and the small  
favour they find in the  
world; for what can they  
looke for other, being  
strangers, but strange v-  
sages and entertain-  
ments.

ments from the world ?  
if they were of the world  
the world would loue  
them as her owne. Euer-  
y Corporation prefer-  
reth into offices her  
owne free men, and in-  
habitants ; and it were  
folly for a stranger pas-  
sing but through, to ex-  
pect those places, and  
preferments ; he must  
there cast to endure  
wrongs , where his  
worth is vnowne, and  
expect no remedy or re-  
lease at any of their  
hands ; but herein com-  
fort himselfe that he  
hath credit , and can  
haue

haue right in his owne  
countrie, and if he were  
once at home, he should  
put vp no such wrongs  
and indignities.

## II.

2. Against the trou-  
bles and oppressions of  
the Saints of God in  
these hearie times of  
warres and bloudie per-  
secutions; in which the  
Captaines of Antichrist  
chase the godly from  
their seates, houses, e-  
states, and countries;  
not suffering the Doue  
of Christ a rest for the  
sole of her foote. Here  
is a ground of com-  
fort.

i. That

1. That all the fury  
of the enemies, exiling  
and banishing the god-  
ly, can but make them  
*strangers*, and so were  
they before, whereso-  
ver they dwelt in any  
place of the earth. It is  
no great addition of  
miserie to banish him,  
that was in banishment  
before ; or to drive a  
man out of one strange  
place into another : He  
that is alreadie a stran-  
ger vpon earth in af-  
fection, can easily be-  
come actually a stran-  
ger, if God call him vn-  
to it.

2. When

2. When the enemies haue excrcised all their rage, they cannot banish them out of God's Country; but they are *strangers before God*, who is equally present with them in one corner of the earth as well as in another, to protect them, to provide for them, to pitie them, and guide them home to their owne Country.

3. Although the enemies would be endlesse in their rage against the Saints; and were they to liue ever, they would e-

ver

ver nourish and exercise  
an immortall wrath a-  
gainst the people of  
God, yet can they not  
inflict so much mis-  
chiefe on them as they  
desire; For besides that  
themselves are mortall,  
and besides the justice  
of God breaking quick-  
ly to peecces the rods of  
his wrath, and casting  
them into the fire; the  
godly themselues are  
but strangers here, and  
of short continuance; so  
as, suppose their suffe-  
rings be sharpe, yet  
they be but short. The  
rods of the wicked shall  
not

not alwayes lye vpon  
the lot of the righteous  
( as they desire they  
should ) seeing the god-  
ly are strangers as well in  
time as in place, and  
themselues not conti-  
nuing , their miserie  
cannot bee continu-  
all.

## III.

3. In the many los-  
ses of these worldly  
and corruptible things  
which take them to  
their wings , and flie  
from one maister to an-  
other , by meanes of  
warre, mortalitie, and  
many casualties a Chri-  
stian hath comfort, that  
he

he being a stranger here, he hath no great estate to loose ; some moovcables, such as he carryeth along with him in his iourney he may loose by the way, but his estate and inheritance is safe enough at home. Nay, in that great and finall destrucion of the whole world by the dreadfull fire of the last day ; *When the heauens shall passe away with a noyse, and the elements shall melt with heat, and the earth, with the workes that are therein shall be burnt vp.* When all

*2 Pet. 3. 10.*

all other men shall bee  
loosers of all their  
whole estates, onely  
the godly (because they  
are strangers here) they  
shall escape all these  
things, and be no loo-  
sers at all.

If some whole Cittie  
should be consumed by  
fire, when the whole  
multitude of Inhabi-  
tants sustaine losse, and  
beggery, by that Acci-  
dent, a stranger that is  
but passing through the  
Cittie, and hath his e-  
state and dwelling else-  
where, he loseth no  
thing at all ; So the  
godly

godly shall be glad in  
that day, that they  
haue no stocke nor por-  
tion with them, who  
had no other portion  
but in this life.

4. As his estate is safe,  
so likewise is the person  
of the godly Pilgrim;  
For he not being of the  
world, he shall not pe-  
rish with the world.  
It was happie for *Lot*  
that he was a stranger,  
and scorned as a stran-  
ger by the *Sodomites*;  
for when all they were  
scalded with a shower  
of fire and Brimstone,  
the

IV.

Gen. 19.9.

the Lord being merci-  
full vnto him, his per-  
son was in safetie. Se-  
ver thy selfe from the  
condition of sinfull  
men ; estrange thy selfe  
from their courses ;  
walke as one delivered  
from this evill world,  
if not yet in respect of  
place, yet in respect of  
new qualities ; thou  
shalt haue Gods pro-  
tection, and see the sal-  
vation of the L O R D ,  
when all the wicked In-  
habitants of the earth  
shall call for the hills to  
cover them, and the  
mountaines to fall vpon  
them,

hem, to hide them  
from the wrath of the  
Lambe; for the great  
day of his wrath is  
come, and who  
can stand?

(:-:-)

Rev. 6. 16.

17.

F I N I S.

the Lord being merci-

Some of the

in this

covered with

Faint white

that haue Gods protection, and see the salvation of the L O R D, when all the wicked Inhabitants of the earth shall call for the hills to cover them, and the mountaines to fall upon them,

to hide them

THE PAGES

IS BOOK

WITH A

WHITE FINISH.

FINISH.

the Lord being merci-  
full vnto him, his per-  
son was in safetie. Se-  
ver thy selfe from the  
condition of sinfull  
men ; estrange thy selfe  
from their courses ;  
walke as one delivered  
from this evill world,  
if not yet in respect of  
place, yet in respect of  
new qualities ; thou  
shalt haue Gods pro-  
tection, and see the sal-  
vation of the L O R D ,  
when all the wicked In-  
habitants of the earth  
shall call for the hills to  
cover them, and the  
mountaines to fall vpon  
them,

hem, to hide them  
from the wrath of the  
Lambe; for the great  
day of his wrath is  
come, and who  
can stand?

Rev. 6. 16.

17.

(:-:-)

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FINIS.

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NO PAGE.

118/119.

BOUND IN

BOOK.



q.  
N THIS.  
X.

could not  
I better spēd  
some part  
of the dayes of my  
G mour-

27  
28

P  
M  
of  
Lif  
M<sup>ri</sup>  
se

29  
30

¶  
A  
PROFITABLE  
MEMORIALL  
of the Conversion,  
Life, and Death of  
M<sup>r</sup> MARY GUNTER,  
set yp as a *Monument*  
to be looked vpon,  
both by *Protestants*  
and *Papists*.

¶  
I Could not  
better sped  
some part  
of the dayes of my  
G mour-

mourning for the  
losse of my deare  
wife, then in set-  
ting downe briefly  
some Passages of  
her course and Pil-  
grimage, that the  
happie memory of  
her graces and ver-  
tuous life might e-  
ver liue with mee,  
both for incitation,  
and imitation. And  
if my desires were  
strōg to make them  
more publicke for  
the

the directiō of some others, I hope it will rather be charitably ascribed to the working and stirring of my affection towardes her Ashes, then to any vanitie of mind, or ostentatiō in her. Besides, I am sure that if a Protestant had beeue seduced from vs ( as she was called out of Popery) and had li-  
ved, and dyed so ze-

G 2      lous

lous in that Religion, as shee did in this, the Adversaries would haue made their advantage of it, and published the same as one of the miracles of their Church. And I see not but it may be as lawfull for me, as it may proue profitable for others, to set downe the knowne Truth concerning her, that as she was

in

in her life, so also she  
may happily conti-  
nue now after her  
death, an happie in-  
strument of Gods  
glory in earth, as I  
am assured shee is a  
vessell before him  
filled with his glory  
of heaven.

THIS gracious  
Woman was  
for birth a gen-  
tle woman descen-  
ded, but of Fopish  
G 3 Ga-

Her birth.

Popish e-  
ducation.

Parents, who dying  
in her infancie, shee  
was committed vn-  
to the tuition of an  
old Lady, honoura-  
ble for her place,  
but a strong Papist,  
who nouised, and  
misled this Orphane  
in Popery, till shee  
came about four-  
teeene yeares of age ;  
at which time this  
Lady dyed. Upon  
which occasion,  
God (having a mer-  
cifull

cifull purpose to-  
wards her Conversion) by his good  
providence brought  
her to the service of  
that Religious and  
truely honourable  
Lady, the Coun-  
tesse of *Leicester*, who  
enterteyned her  
with more then or-  
dinary respect, both  
because of her yong  
yeares, as also be-  
cause shee was ally-  
ed to Sir *Christopher*

G 4      *Blunt,*

*Blunt, then husband to the Honourable Countesse; at whose request his Lady had taken her into her care.*

To this honourable Countesse shee came a most zealous Papist, and resolute, as soone as possibly shee could apprehend a fit opportunitie, to convey her selfe beyond the Seas, and become a Nunne,

Nunne ; for shee  
then thought that  
that was the surest  
and likeliest way to  
get Heaven : which  
as she had an earnest  
desire to attaine, so  
would she take the  
nearest way which  
she thought would  
bring her thither.  
But she could not so  
closely carry her se-  
cret devotions and  
intentions, but that  
by the carefull eye

This religi-  
ous care of  
the honou-  
rable coun-  
seſſe, as ſhee  
did all her  
life thanke-  
fully ac-  
knowledge  
it, ſo is it ve-  
ry observa-  
ble both for  
the high  
commen-  
dation of  
her honor,  
and for the  
imitation of  
others of  
her honou-  
rable ranke.

of her Honourable  
Lady, they were  
ſoone discovered,  
and not ſooner diſ-  
covered then wiſe-  
ly prevented ; for  
preſently her Lady  
tooke from her all  
her Popiſh Bookes,  
and Beads, Images,  
and all ſuch trum-  
pery, and ſet a nar-  
row watch over  
her, that ſhe might  
be kept from her  
Popiſh Prayers, and  
not

not absent her selfe  
from the daily pray-  
ers of the Familiie,  
which were religi-  
ously observed: fur-  
ther, requiring her  
to reade those Pray-  
ers that her Honor  
daily vsed to haue  
in her private cham-  
ber with her wo-  
men.

Her Ladiship also  
carefully prevented  
her from her Popish  
company and coun-  
sell

sell by word or writing, for neither might shee write nor receiue any letter without the view and consent of her Honor.

She also constrained her to be countable for the Sermons which shee heard in the house, which were constantly two every Sabbath day, (for the encrease of the sound

found knowledge  
of God, which is the  
onely Hammer of  
Popery). And hereby  
she in short time  
obtained great abi-  
litiie to communi-  
cate to others the  
subftance of those  
Sermons which she  
heard, the rather  
because it was con-  
ftantly obferved by  
all the women in  
that honourable Fa-  
milie, to come to  
ge-

gether after the last Sermon, and make repetition of both.

And this she did as yet for feare, but still with this reservation, that shee would keepe her heart for Popery; and trusted that God would be mercifull vnto her ( as *Naaman* ) in this which she did onely through feare & constraint. But God (who

(who in his owne  
time worketh in his  
owne meanes) be-  
gan to worke in her  
first a staggering in  
her old way; For,  
when shee saw the  
holy conversation  
of that Reverend  
Preacher, Mr I. W.  
who was then Chap-  
lin to the Countesse;  
shee began to per-  
suade her selfe, that  
surely this mans  
godlines must needs  
bring

bring him to Hea-  
ven. And then the  
reverend respect of  
the man made her  
begin to giue some  
better eare to his  
Doctrine, to exa-  
mine his proofes,  
and to reverence his  
Ministrv ; where-  
by in short time, it  
pleased God that she  
was wonne to be-  
lieue the Truth, and  
renounce her for-  
mer superstition &

Her new  
Birth.

ig-

ignorance. And, as  
it is the property of  
a true Convert, be-  
ing converted her  
selfe shee endeou-  
red the conversion  
of others and was a  
great helpe and fur-  
therance to the pub-  
lique Ministry that  
way ; For this was  
a thing which that  
honourable Fami-  
lie tooke speciall  
knowledge of ; and  
there were many  
that

John 1.45.

that had great cause  
to blesse God for  
her in that respect.

Rev. 12.

Now presently  
Satan ( that Dragon  
that watcheth to  
devoure every man-  
childe which shall  
be borne vnto God)  
begins to rage, and  
reach at her with  
strong and violent  
temptations : and  
first he terrified her  
in that she had sin-  
ned the sin against  
the

Her long  
and strong  
temptati-  
ons.

the holy Ghoſt ; for  
ſhe had played the  
deepe diſſemblor ;  
and being in heart  
a Papist, yet joyned  
with the Protestāts  
whom ſhe held for  
Heretickes, and all  
this againſt her  
knowledge & con-  
ſcience, and ſo fierce-  
ly and incessantly he  
followed this tem-  
tation, as that ſhe  
was perſwaded it  
was imposſible that  
ever

ever this sin should, or could be pardoned. And this temptation was pointed and sharpened with that dreadfull and foule suggestion of selfe murder, as if the remedy of the sin against the holy Ghost, were to destroy ones selfe. While she was thus long tossed & tumbled in these warres and billowes of Sathan-

tanicall suggestions,  
wherein she was so  
low cast & dejected  
(still concealing her  
griefe) as she almost  
despayred of reco-  
very; It pleased God  
to direct that Reve-  
rend Preacher (who  
was her Father in  
Christ, and whom  
shee ever after em-  
braced with the  
most entyre loue  
of the most na-  
turall Childe ) to  
en-

entreat of this sin; and to shew what it was, & by whom, and in what maner it was committed. To which Doctrine she diligently harkning, and by examination of it, and her selfe, finding that she had not so sinned after illumination, nor with obstinate malice against God or his truth (which when

she

she was most superstitiously devoted, she desired to finde out ) it pleased God to quiet her minde for that ; and so led her over that temptation.

But Satan that departed from our head, *Jesus Christ*, onely for a season, was not long away from the molestation of this his member, but returned and

and brought seaven  
worse spirits ( were  
it possible ) then be-  
fore, and now his  
name may be *Legion*;  
for now he would  
confound and op-  
preſſe her with mul-  
titudes of blasphem-  
ous thoughts, and  
doubts. Now must  
ſhe beleeue there is  
no God : That the  
Scriptures are not  
his word, but a Pol-  
licie: or if it were  
his

his word, who must interpret it, or how could she a silly woman get the vnderstanding of such deepe mysteries as are contained in the same. Besides, as she was of mind that she was gotten out of one errour, so she knew nothing but that she was misled into another ; for, how could she be sure that this was

H the

the truth which she  
now professed, see-  
ing there are as ma-  
ny or more learned  
men of the one opi-  
nion as of the other,  
& all of them main-  
taine their opinions  
by the Scriptures.  
Thus was she vexed  
and exercised with  
Armies of roaving  
and vnsettled con-  
ceits for fiue or six  
yeares together, til  
God (whō she often  
sol

solicited for direction and assistance in the Cobat) brought her to this resolution, that she would hold these conclusions, whatsoever disputes Satan might weary her withall. That there was not onely a God in himself, but a God that was her God : and whatsoever opinions there were in the world, that

H 2 there

there was but one Truth, and that was to be learned out of the Scriptures ; and though there were much in the Bible which she did not vnderstand, yet she was perswaded, that if she would diligently reade and search the Scriptures, with earnest Prayer to God for a good vnderstanding in them, she should

at-

attain thence a mea-  
sure of knowledge,  
sufficient to bring  
her to heaven ; and  
holding strongly  
these groundes, she  
found the tempta-  
tions waſt away by  
degrees, and her ſelfe  
daily more strong-  
ly ſettled vpon the  
foundation.

Neither was ſhe  
onely by the grace  
of God a Conque-  
rour in these temp-

H 3      ta-

tations, but I may say with the Apostle, in a maner more then a Conquerour by them ; for, God (who bringeth light out of darknes) made these temptations a sweet seasoning of her whole life. By occasion of which, she tyed her selfe to a strict course of godlinesse, and a constant practise of Christian Duties, which

which she religiously observed, even till her dying day.

Her religi-  
ous life.

For first, that she might bee established in the Truth, and confirmed against those former wavering & weaknesses, she vowed that God assisting her, she would every yeare read over the whole Bible in an ordinary course, which course she

Extraordi-  
nary dili-  
gence in  
the Scrip-  
tures.

H 4 con-

constantly observed  
for the space of fif-  
teene yeares toge-  
ther, beginning her  
taske vpon her birth  
day, and reading e-  
very day so many  
Chapters as to bring  
it about iust with  
the yeare. By which  
exercise she gayned  
a great encrease of  
knowledge, and no  
lesse strengthening  
of her faith; for she  
did not read careles-  
sly

ly or negligētly, but  
alwaies kept a note  
of what places she  
did not vnderstand,  
and would still be  
enquiring the mea-  
ning of them, as she  
met either with Mi-  
nisters, or such as  
she thought were  
able to enforme her  
in the same. And  
her custome was  
ever before she o-  
pened her Bible, to  
send vp a short pray-

H; er

er vnto God, for the  
opeing of her blind  
eyes, to the vnder-  
standing of those sa-  
cred mysteries, that  
so they might be as  
a Lanterne to guide  
her feet in the waies  
of holines, vntill she  
had attained her de-  
sired happinesse.

And not herewith  
contented, as a good  
Mary she pondered  
the word of God in  
her heart, for by her  
great

great industry in the  
Scriptures, she had  
gotten by heart ma-  
ny select Chapters,  
and speciall *Psalms* ;  
and of every Booke  
of the Scripture one  
choyse verse: all w<sup>ch</sup>  
she weekly repeated  
in an order which  
she propounded to  
her selfe: and being  
asked why she was  
so laborious in get-  
ting and reteyning  
those Scriptures in  
me-

memory? Her answer was, that she knew not what dayes of tryall, or persecution might come, wherein she might be deprived of her Bible, and other good books & helpes; but so much of the Scriptures as she could get into her heart, she knew no Tyrants or Enemies could bereave or rob her of. (God make

make thee that readest, & me that wri-  
teth this, so Christi-  
anly provident, as in  
these dayes of plen-  
tie to lay vp some-  
what for the daies of  
straithnes & famine).

Secondly, from that  
time of her trouble  
she resolved vpō Da-  
niels practise, wherin  
she was also constāt,  
namely, besides the  
family duties, which  
were twise a day  
per-

Her instāce  
in her pri-  
vate Pray-  
ers.

performed by the  
Chaplin in that Religious house in w<sup>ch</sup>  
she lived till within one yeare of her  
death ; And besides the private Prayers  
that she daily read in her Ladies Bed-  
chamber ; she was thrice every day on  
her knees before God in secret, like  
a true worshipper whose delight was  
to be in Gods presence.

fence. By meanes of  
which daily exer-  
cise, besides all other  
comfortable fruits,  
she attainted a sin-  
gular sweet gift in  
prayer, whereby she  
could both strongly  
wrastle and happily  
prevaile with God,  
whose grace suffreth  
himselfe to be over-  
comewith the pray-  
ers of his weake ser-  
vants.

And because she  
knew

Her fre-  
quent fa-  
sting.

knew that religious fasting is the whetstone of Prayer, she tyed her selfe to set apart six dayes in e-  
very yeare, wherein she was extraordi-  
narily humbled in fasting and prayer,  
for her owne sins, and the sins of the  
times. At all which times she was in  
speciall manner ear-  
nest with the Lord,  
that he would be  
pleased

pleased further to reveale vnto her his whole Truth, needfull for her salvatiō, & keepe her constāt in the obedience therof vnto the end.

And because she knew that the right and worthy Recei-  
ving of the Sacra-  
ments affordeth a Christian speciall  
strēngth, & much sta-  
bilitie in the course  
of godlines: as she  
di-

ylbuid T

diligently apprehended that comfort when she could conveniently receive that Sacrament; so for many yeares she had laid a band vpon her selfe, never to receive it, but the day before to fit, and examine her selfe seriously, deeply humbling her selfe before the Lord in fasting and prayer all the day long.

Thirdly,

Thirdly, the trouble of her Conscience, made her ever of a very tender cōscience: fearefull she was of offending God and her owne Conscience; & watched her selfe narrowly; and to keepe her selfe in awe; for the space of 5 yeares before her death, she kept a Catalogue of her daily slips, and set downe cuen the naugh-

The ten-  
dernesse of  
her conci-  
ence.

naughtie thoughts  
which she observed  
in her selfe, that one  
day in every weeke  
she might extraor-  
dinarily humble her  
selfe for all the fay-  
lings of that weeke,  
and this with such  
moderat abstinencc  
as might best fit her  
weake body to hū-  
ble & fervent prayer.  
And all these private  
religious duties, she  
performed so secret-  
ly

ly, that none but her bosom friend knew of their performance. As she was thus fearful of sins present, & to come, so her conscience was tender in respect of sins past as may appear by this memorable instance. Whilst she was a child bred vp in the châber of that old *Lady*, she was entised by leud servâts who fed her with figs,

figs, and other such  
toyes, fit to please  
children withall, to  
steale money out of  
the Ladies Cabinet  
which often stood  
open in her Cham-  
ber, and which they  
knew she had the  
fittest opportunitie  
to doe of all other:  
whervnto her chil-  
dishes giuing way  
she found it not mis-  
sed, & so continued  
it for seaven yeares

or

ortherabouts without any great check of Conscience. But when the light of God came in and made a privy search in the heart ; and made her able to take her selfe with the fact ; now she was ashamed and confounded in her selfe, and her stirred conscience gave her no rest, nor could she conceiue any hope

hope of quiet, because she saw, she had done that w<sup>ch</sup> she could no way vndoe. If she looked at the sum of money taken & given away, she conceived that by continuing in that course seven yeares together, she might haue wronged that *Lady* thirtie or fortie pound. If she thought of resti-  
tution, she was no  
way

way able. Thus she carried the burden of this sinne a long time, easing it as well as she could with a resolute purpose, if ever God pleased to make her able, to make restitution to the heires of the deceased *Lady*. And accordingly so she did. For when that honourable, and bountifull *Lady*, whom she so long served,

I gaue

gauc her a large por-  
tion when she be-  
stowed her in mar-  
riage, she forthwith  
made choyse of a  
Reverend Minister,  
whom she employ-  
ed therein (enjoy-  
ning him secrecie)  
and because shee  
would be sure to  
make full restitu-  
on, she delivered  
him 60. pounds, to  
tender vnto this La-  
dies heire, as from a

con-

conceiled servant of  
the Ladies, who had  
vnjustly taken it a-  
way from her. And  
when the Gentle-  
man returned ten  
pounds of it backe  
againe, such was the  
tendernesse of her  
Conscience, that she  
would receive none  
of it to her owne  
use; but gaue it a-  
way to poore and  
pious persons and  
yses. And this chil-

I 2 dish

dish errorre God turned to her good; for in all the 22. yeares of her service vnto that honourable La-  
dy, she never durst make vse of any thing that was vnder her charge, were it small or great; but set it downe in wri-  
ting, and once euery yeare did make it good, either in the kinde, or in some other thing which  
she

she bought for her  
Ladiships vse.

Fourthly. The  
sence of her owne  
weaknesses & wants  
made her of a pitti-  
full, and charitable  
disposition towards  
the wants, and mi-  
series of others. She  
had ever a large  
heart to the poore,  
especially the godly  
poore; she never did  
see or heare of any  
that were in want,

Her chari-  
table dispo-  
sition.

but her heart did mourne if she had not to relieue them, neither was her hand shut, for she did yearly lay aside a portion of money to the vttermost of her ability (if not beyond) for their releefe. Thus she lived holily, happily, and desiredly. Neyther could so gracious a life be shut vp but by an answerable, that

that is, an happie  
death and dissoluti-  
on, whereof I will  
adde but a few  
words, and so leaue  
her to her happines  
till we meete happi-  
ly againe.

True it is that the  
life of a Christian  
should be a conti-  
nuall meditation of  
death, as it is a con-  
tinuall motion to  
death: and such was  
the latter part espe-  
cially

Her lin-  
gring sick-  
nes.

cially of the life of this Christian woman, who was of weake & sickly constitutiō many yeares before her death, which made her so much the more prepared for her last combate & sicknes, which lasted tenne weeks; in all which time she certeynly apprehended & ex-peeted her dissolutiōn, it being the prin-cipall

cipall, & almoit on-  
ly subiect of her dis-  
course, six moneths  
before it caine. But  
thirtie dayes before  
her departure, she  
finding her paynes  
encreasing, & grow-  
ing very sharpe and  
tedious, she spent an  
houres talke with  
me concerning her  
desire for the things  
of this life; and ha-  
ving sayd what she  
purposed, she thus

I 5 con-

cōcluded her speech.  
Now sweet Heart,  
no more words be-  
tweene you and  
me of any worldly  
thing, onely let me  
earnestly request, &  
charge you, that as  
you see my weak-  
nesse encrease, you  
will not fayle to as-  
sist me, & call on me  
to follow the Lord  
with prayer and pa-  
tience ; For, now I  
know, that Satan  
will

will shew all his malice, because his time is but short against me, & he will easily espy my weakness, and make his advantage of it, and therefore now especially helpe me with your counsell, comfort and prayers.

In all the time of her sicknes, our gracious God who as a fast friend standeth closest to his servāts when

when they haue  
most need of him,  
shewed his gracious  
presence with her,  
as in all other com-  
fortable supplies an-  
swerable to that  
depth of distresse, so  
especially in hearing  
and answering her  
prayers, and desires  
of her heart.

Four requests especially  
shee  
made to  
God in her  
icknesse,  
and heard  
in them all.

There were four  
requests which we  
observed shee especi-  
ally preferred vnto  
God

God in her sicknes,  
and in none of them  
was denied.

The first, that she  
might be armed w<sup>th</sup>  
strength against Sa-  
tans assaults, which  
she expected would  
be fierce & frequent;  
from whō she was  
mercifully freed; for  
onely three dayes  
before her death,  
she began to be de-  
jected in the sence  
of her owne dulnes,  
and

i.

and thereby began  
to call in question  
Gods loue towards  
her, & the truth of  
Gods grace in her ;  
for said she, were I  
the *Lords*, why shuld  
not I lift vp my head  
now, scing the time  
of my dissolution  
draweth on so nere ?  
But these cōplaints  
cōtinued not aboue  
six houres, but she  
had much chearful-  
nes and comfort a-  
gaine,

gaine, which she expressed, both in earnest and excellent prayers, (wherin her gift was more then ordinary for her sex) as also in many chearful thanks and prayses to God for his great mercy, for that he had now so chayned Satan at this time of her great weaknes, that having bin formerly molested, and daily vexed

vexed with his as-  
faults, for the space  
of aboue six ycarcs  
together , now he  
would not suffer  
him to rest on her  
with his malice a-  
boue six houres

III. Her second request  
was, that the Lord  
would strengthen  
her with patience  
to endure all her  
paines to the end; &  
herein she was as  
graciously heard as  
in

in the former, for al-  
though she was full  
of paynes, & assaul-  
ted w<sup>th</sup> many strong  
fits, in which no part  
was exempt from  
deadly paines, & eve-  
ry of these fits of  
many hours conti-  
nuance, yet was she  
never heard to utter  
any word of impa-  
tience in her selfe, or  
discontent to any  
that were about  
her, and much lesse  
to

to charge God foolishly, in whose hands she was as the clay in the hand of the Potter.

III. Her third request to God was, that she might in all her sorrowes be still supported with some sence of his loue; and with the assurance of the pardon of all her sins. And that God was comfortably found of her

her in this request,  
was very apparant  
in her ioyfull expec-  
tation of death ; the  
time whereof she  
truely fortold fiue  
daies before it came ;  
and as this time ap-  
proched her joy en-  
creased ; so as she  
was able to comfort  
her mournfull huf-  
band & friends, say-  
ing; Mourne not for  
me, but for your  
selues, for I shall ve-  
ry

ry shortly be more  
happy then the wi-  
shes of your hearts  
can make me, and  
therfore cease your  
mourning, and help  
me thither by your  
Prayers as fast as  
you can.

IV.

Her fourth request  
was, that she might  
haue her memory  
continued vnto the  
last, that so by no i-  
dle, or light speech,  
she might dishonor  
God,

God, or bring scandal on her profession; for she sayd, If I through payne, or want of sleepe ( w<sup>ch</sup> she much wanted ) should haue any fooliſh, or idle talke, I know what the ſpeech of the world uſeth to be ; This is the end of all your preeſte folke, they die madde, or not themſelues, &c.

And as ſhe prayed,  
God

Her happy  
Departure.

God gaue her her  
memory to the last  
gaspe, that she dyed  
praying; for a little  
before her Depart-  
ture, she called vs  
that were about her  
and hasted to Pray-  
er, for now (said she)  
I shall be gone pre-  
sently: (which words  
wce then beleevued  
not) but Prayer be-  
ing ended, she sayd  
with more strength  
then she had spoken  
any

any thing foure  
houres before; A-  
men, Amen. Into  
thy hands O Lord I  
commend my spirit.  
Lord Iesus haue mer-  
cy on me, & receiue  
my soule. And thus  
with her last breath  
and words, her soule  
was carried into *A-  
brahams* bosome in  
the Heavens, to w<sup>ch</sup>  
her eyes and hands  
were lifted. This  
was the life & death  
of

of this sweet Saint,  
as it was observed,  
and now faithfully  
witnessed by her  
mournfull husband,  
who wisheth both  
his life and lat-  
ter end like  
vnto hers.

( ∵ )



FINIS.

42

THE BOSTONIAN 1877





of this sweet Saint,  
as it was observed,  
and now faithfully  
witnessed by her  
mournfull husband,  
who wisheth both  
his life and lat-  
ter end like  
vnto hers.

( ∵ )



FINIS. 42

1800.19.25.11

7

